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ALL communications should be addressed to THE HERALD, Salt Lake City, Utah.

HAILEY'S BILL.

In this issue of THE HERALD is printed the text of a bill introduced in the House of Representatives, the other day, by Delegate Hailey, of Idaho—"Honest John," as he likes to be called. In the language of the street it's a daisy. We have heard of men out-Heroding Herod, but Hailey tries to go still farther. It cannot be that "Honest John" has ever heard that people are sometimes hanged for so insignificant an offense as murder; for if he had heard of such a thing he would never have consented to let a man or woman who commits the gross crime of belonging to the Mormon Church suffer any milder punishment than execution at the hands of the public hangman.

After all, we don't know as anything better could be expected from Hailey. He was never anything but a political cur and contemptible ingrate. If there are whelps in politics he is one of them. There have been times when John Hailey has humbled himself before the Mormons as no self-respecting man would do; he has pleaded with them for their votes, and has promised to be their friend in return for their support; nothing was asked of him that he would not promise; he has visited their settlements, slept in their beds, hobnobbed with their leading men, and metaphorically speaking crawled on his stomach before them. After the Mormons had elevated him to respectability, and conferred on him political honor, he discovered that they could not hold him up, when he turned, like the dirty demagogue that he is, against his benefactors, and has since been trying to be meaner than those who have been steadfast and straightforward in their opposition to the saints. If there were a Congressional election next month, and the Mormons of Idaho could vote, John Hailey would hasten from Washington to tell the saints that he was their best friend, that what he had done against them was merely to find the eyes of their enemies so as to give himself more power and influence, and that they could count on him to ward their rights sacredly. It is two years now that the first time he meets an influential Mormon he will tell him that the bill quoted elsewhere was put forward merely, and that he (Hailey) still the fast friend of the Mormons, at the fact must not be made known or will spoil all, and subject him to dangerous suspicion. This is the kind of man John Hailey is, and the people of southern and southeastern Idaho know to their sorrow.

As to the bill elsewhere printed, Hailey knew that it would be published, and never afterwards heard from him. He goes to run for Congress in 1888, and his bill will be part of the ammunition which he will have prepared for the coming convention and the campaign.

NEGRO PROGRESS.

Some time ago the New York Independent sent inquiries to intelligent, representative colored men and women in the south as to the material condition and progress of the race. About two hundred replies have been received, and these show that to a considerable extent the colored people own the places in which they live, and in some instances own their property; that they are making fair progress, there being among them a steady increase of wealth. In Georgia alone the colored people pay tax to the amount of \$10,000,000 worth of real estate.

When the negroes can be made to understand that the only advance to civilization and the only material progress worth anything to them will be those made by themselves, they will move much faster. The Republican party, which friendship and love for the colored people, but that friendship is not disinterested and the love is a selfish motive in it, or other help than that which negroes to themselves will be paid for, as the negroes should have long ago. The fortune of a black man, like that of the white, is not made in a day. It is gratifying to note that some of the colored people have ceased to look for assistance to white men who are not entitled and which will never be given, and have gone to work to do for themselves. The sooner they do this, the better will it be for them and the more rapid will be the progress.

The race to a position where it can command respect and wield the power which the negroes so much desire.

THE CONFERENCE COMMITTEE.

Those friends of the Edmunds-Tucker bill, who are finding so much consolation in the fact that the Senate sent the bill to a conference committee, and who comfort themselves with the thought that the course taken was the proper one to take in the passage of the measure, are less cheerful at heart than they would have you believe. It is said that the Tucker substitute for the Edmunds bill which passed the Senate last session was submitted to the Vermont Senator, and is acceptable to him; but those who say this talk to keep up their courage. When the bill went to the Senate from the House, it was placed before the Senate as its own bill amended, and if the amendment had been acceptable to Edmunds, who is the father of the measure, the Senate would then and there have adopted it. That the amended bill was not acceptable is shown by the fact that the Senate, on the motion of Edmunds himself, refused to concur, and asked for a conference.

According to THE HERALD's way of thinking the course of the bill is the very best that could have been taken for the people of Utah. It means that Edmunds is going to demand the restoration of some portions, at least, of his own bill; and it may mean also that the House conferees, in their soberness and removed from the heat and fear of an impending vote, will consent to reasonable amendments. The fact that it has been rejected by the Senate and gone to a conference committee, makes it absolutely certain that the bill will have to be returned to both houses, and in both the changes that are made can be discussed, though there can be no discussion of clauses in the original bill.

Isn't it just possible that there has been a good deal of rejoicing hereabouts that was a good deal "previous"? Instead of applauding the wisdom of Edmunds for having the bill sent to a conference, is it not among the probabilities that one of these days the stubbornness of Edmunds will be heartily "caused"?

THE ARIZONA Legislature, at the suggestion of Governor Zollic, has done itself proud. The Governor, it will be remembered, in his message at the opening of the session last week, recommended the repeal of the infamous test oath law which was enacted to prevent Mormons from voting. The same day the Council passed a bill to repeal the law, and yesterday the bill went through the House, but one member voting against it. It ought to be a proud day for Arizona when it can do justice to Mormons in the face of the howling mob throughout the United States.

LOOK AT THEM.

Where is the source of Mormon persecutions? Here in Utah. That little changing gang of Liberals, with the Tribune as its organ, may lay the flattering unction to its soul—pardon the hyperbole—that every sorrow that has come to the God-fearing people of Utah, has emanated from it. The Liberals have branded Mormons as murderers, when Utah has been exceptionally free from bloodshed; they have accused them of intolerance, while conducting the most violent and mendacious sheet in their midst; they have accused them of being slaves, because they did not join in efforts to render innocence infamous and to bring the Territory under the yoke of despotism; they have been called un-American because they chose to worship God as they saw fit, without trenching upon the rights of others; they are called treasonable, believing that God Almighty inspired the American Constitution; they are pointed at as adulterers, when no adulterer can have a standing among them, and when they are demonstrably the freest people from unchastity and immorality in the civilized world; they are termed ignorant in spite of the census reports to the contrary; they are called unchristian, but yet are unassailable from that Christian standpoint, the Scriptures.

These baseless accusations against the Mormon people spread broadcast, have been listened to by the American people for years. Their influence has permeated religious bodies, always in the van of intolerance; has found its way into the secular press, always seeking to ride upon the crest of popular fancy; and from the homes of the people, has journeyed to legislative halls, where it has found an echo in repressive laws. It is patent, that if it had not been for the ceaseless onslaughts of Liberals, their typhoid dispatches, their tireless efforts for more special legislation, the American people would have dwelt in complete ignorance that Mormonism is an "evil." It has been because of the systematic ding-dong of a few broken down political hacks and their coadjutors, that the sun of prosperity and justice has set in Utah. With what shrewdness do they turn tourists over to trained hackmen; and with what damnable inventions did they feed the Grand Army! It needs not detailed proof that all of the ills of the persecuted Mormons are traceable to the so-called Liberals of this Territory; nor do we imagine for a moment that they would dispute the honor; it is their glory that they are reformers.

Look at them! Stand them up, gaze into their countenances. Was there ever such a motley crew since Falstaff, that great prototype of the Utah Lib-

eral, arrayed his warriors bold? It is good enough crowd, so far as drinking gin, playing poker, swearing stiff oaths, "having a good time with the girls" and bending all their energies to the capture of the mighty dollar, are concerned, but shadows of Luther! What sorry material from which to build reformers!

These are the men whose righteous souls revolt at the unchastity of Mormon marriages; who are willing to consecrate their lives to the work of regenerating Utah; whose love for Young Utah, for those hapless souls born in the bondage of Mormonism, would lead them to sacrifice their all, could they but redeem them! O, noble souls! No one may lay at your door the imputation of insincerity; no one can brand you with the charge of hypocrisy. You, great and kindly men, show in the consistency of your daily walk, that sinister motives may not be imputed to you. Let us pray—pray. To think that these ungodly Mormons should say that you seek for your own political advancement; that you sigh for the spoils; to think that they should impugn your motives and assail your lives—it is revolting, but still they do it.

It must be evident to every person, that the motives actuating the Liberal ring in this Territory, are open to question. If it is principle that moves them, we will ask, what principle? Is there one of them who understands what it is to sacrifice to principle? Can one of them understand the constant adherence of a Mormon to his belief? We believe that the spectacle of a people, willing to sacrifice all for the sake of religion, or, indeed, for anything, is to their sordid natures, humorous rather than pathetic or sublime. When we say that it is impossible to believe that the crusade against the Mormons, is, so far as the Utah Liberals are concerned, anything but a warfare conceived in lust for gain, and executed in malice, we express an opinion from which there is no escape. To accept the other view, we must believe in a rare collection of logical paradoxes; or must believe that an irreligious set of men, are the champions of religion, that a set of men not above the average of the age in morals, have become the champions of morality; that men who demonstrate in their lives, that money is their king, are willing to subordinate all earthly interests to the regeneration of Utah; that men who are in receipt of handsome incomes because of agitation are actuated by the most unselfish motives; that men who are willing to see every principle of usual application violated in case of a Mormon are the true exponents of American freedom and the defenders-elect of the Constitution.

We may be pardoned if we refuse to take such a dose; the other alternative, the belief that the offices of this Territory, the opportunity of increasing salaries and multiplying taxes, of putting up jobs upon the treasury, is the one that appeals to reason.

And once more we wish to say that while we feel that the English language is inadequate to the task of picturing the Liberal, we do not include in our strictures, the non-Liberal Gentiles, those substantial business men of the Territory, who deplore, when they do not openly condemn, the infamous measures of others to bring ruin to their doors, and punishment to an orderly and law-respecting people.

SLEEPING CAR LIABILITY.

An important decision has just been made in the Supreme Court of Massachusetts, fixing the liability of sleeping car companies in the matter of protecting passengers from thieves. William Lewis and W. R. Wing left Boston for San Francisco on October 20, 1884; they had tickets entitling them to berths in a car of the New York Palace Car Company to Chicago. During the night both were robbed of money and valuables, which were stolen from their clothing while they were asleep. They sued the company for the stolen money and the jury returned a verdict for the amount and costs. The Palace Car Company appealed, and it was argued that no guarantee was made of protection against loss or thefts when the tickets were sold, the defendant merely agreeing to let the plaintiffs occupy seats and beds in the cars, and enjoy the other conveniences provided for the guests of the rolling palaces. The Supreme Court has just affirmed the judgment of the lower court, Chief Justice Morton, who wrote the opinion, saying:

The liability must be ascertained by applying to the new condition of things, the comprehensive and elastic principles of the common law. When a person buys the right to the use of a berth in a sleeping car, it is entirely clear that the ticket which he receives is not intended to, and does not, express all the terms of the contract into which he enters. Such ticket, like the ordinary railroad ticket, is little more than a symbol. A sleeping car company holds itself out to the world as furnishing safe and comfortable cars, and when it sells a ticket it implicitly stipulates to do so. The law raises the duty on the part of the car company to afford protection. While it is not liable as a common carrier or as an innholder, yet it is its duty to use reasonable means to guard the passenger from theft, and, if through want of such care the personal effects of a passenger, such as he might reasonably carry with him, are stolen, the company is liable for it. Such a rule is required by public policy and by the interests of both the passenger and the company.

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8.—Soprano Solo, Separation.....Rossini

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